1: Lowie E-5 (1926) 1939 NT20 Washo NT20

616

Patrilineal Groups

In football (palo'yapi) and other athletic games, two groups faced each other, the p'alaa''ci and the t'aɲlɬe'lt'aiyadi. The former, who were called by Jack pɛ''ulɬt'ai'yadi, put white paint all over their bodies and two straight white lines under each eye; the latter painted themselves red all over. Descent was paternal: Daisy Bender and Big Susie, like their father, belonged to the t'aɲlɬlt'ai'yadi; Big Susie's mother and maternal grandfather were p'alaa''ci. Bill, his brothers, and his children were all p'alaa''ci, as were Dave's brothers. However, according to all informants, these groups were *not* exogamous: Dave's mother thus belonged to the same division as himself and would align herself with her fellow members in a women's game. Contradicting Bill, however, Dave says this division did not hold rigorously for the hand game, where a man might leave the losing side to join the lucky opponents.

At major gatherings—usually in the spring or summer—the Washo camped in an unclosed circle or a U-curve, dances and ball games being held within this space. Then there was a *three*fold subdivision, the groups mentioned flanking a smaller central group, the t'atsilgact'ai'yadi. Jack guessed that at one meeting there might be 15 t'aɲlɬlt'ai'yadi lodges and 15 or 16 pɛ''ulɬt'ai'yadi, with 6 or 7 t'atsilgact'ai'yadi between them. Informants tried to clarify the matter by identifying the larger divisions with Republicans and Democrats, respectively. Henry Moses Rupert, who had worked in a printer's shop, even considered the third group equivalent to pacifists or neutrals! Henry Ridley, interviewed at Glenbrook, Nevada, said the t'atsilgact'ai'yadi might ally themselves with either of the major divisions, but according to Jack they always sided with the p'alaa''ci.

Bill derived one name from p'al, "cedar," another from t'a'ɲlɬ, "the other side of the mountains," namely, California; in the third appellation he construed "ta'ilga''a" as corner, but left the rest unexplained. The second name indicates a local group, but the divisions were said to be common to Carson and Antelope Valley Indians.

Virtually all informants conceived the grouping as fundamentally dual. Presumably the Washo borrowed paternal descent, distinctive painting, and association with festivities and games from the Miwok moiety system without taking over exogamy.

The Life Cycle

Childbirth

844 A woman—not a "doctor"—acted as obstetrician (Jack). An old woman, say the infant's maternal grandmother, cut the navel cord, which was kept until the child was big,[1] when it was thrown away. The mother ate nothing for three or four days; then the midwife washed her and the baby all over in hot water. The mother must not eat meat for a month. After that, her husband went

[1] Here Jack was obscure. I am not sure whether he did not mean until the mother's recovery.

1: Lowie E-5 (1926) 1939 NT20 Washo NT20

587 Though correct, sororate and levirate were not compulsory; Bill explicitly said that the bereaved person might marry anyone else.

606 There was no mother-in-law taboo. An old woman would say to her daughter's husband, "Go, get some water, and we'll cook and eat." Then they would get some wood, and the young man would obey, speaking "good" to his mother-in-law. When he killed game, he brought it home. Then the old woman asked her daughter to cook for her husband, and would be satisfied. A woman might advise her son-in-law, telling him that she was treating him like an own son, would bid him ask her own son whether he wanted to join in looking for game, and so on. According to Dave, fathers-in-law did not lecture their daughters' husbands in this fashion, nor, for that matter, did all mothers-in-law.

607 Brothers-in-law were friendly.

DEATH

764 According to Barrett,* cremation was formerly customary, whereas nowadays [178] there is burial. Jack did not confirm the first part of this statement, declaring that the Digger Indians burnt corpses whereas the Washo always put them [765] into the ground, interment being by relatives of the deceased. Everyone cried, but there was no hair cutting. If the dead man had fine clothes, they were [302] buried with him. Nowadays, when an Indian dies, his kin buy a coffin; also a [178] good shirt, clothes, and shoes, and put them on the corpse. The family do not wish to stay in the house, but put up a hut on a new site and move there.

[768] Dave, however, gave so circumstantial a statement about cremation that its occurrence, at least among some of the Washo, can hardly be doubted. When an Indian died, he said, an old doctor spoke to the survivors as follows: "Do not bury him, or a wolf or coyote coming along will smell the dead person and eat him. You must not bury him in the ground; burn him up, and pick up what is left of the bones to put them into some creek." All used to dance around the fire and cry. They would put up sagebrush two to three feet high and place [753] the corpse on top. The clothes of the deceased were hidden lest anyone wearing them should fall sick. An old doctor dreamed that people should not wear [787] the dead person's clothing. The Digger Indians when mourning mix ashes and grease to put on the face, which they do not wash for about five months. The Washo did not put anything on the face, but cried continually for three months [765] and did not wash the face for a year. Old men and women cut the hair as close as possible, but the young people did not care. The house where the death oc- [768] curred was not burnt, but abandoned. Sometimes the best-looking property—basketry—was burned with the corpse. The deceased man's bow was broken up and put up in the hills so that no one could use it thereafter.

According to Bill, the Washo sometimes buried and sometimes—but not very often—burned the corpse, putting it on a pile of brush. In the latter event the bones were subsequently interred.

* Barrett, *op. cit.*, 9.

1: Lowie E-5 (1926) 1939 NT20 Washo NT20

FIRE AND FOOD PREPARATION

372 When Bill was a small boy, more than fifty years ago (Bill *loq.* 1926), he was taken over the mountains by his father, who made fire with a drill (wa'cu peti"li). The shaft was about twenty inches long, the hearth pitted, and sage-
[314] brush bark in the pits served as tinder. On another occasion Bill said that the
[415] point was tipped with pine gum. The fire-making implements were carried in
[411] the deerskin quiver for the bow and arrows. Henry Ridley (Glenbrook, Nev.) said he could drill fire, using a rosebush shaft tipped with sagebrush and a hearth of cedarwood, with cedar (?) bark for tinder.

252 A stone mortar, hollowed in the middle, was used with a basketry hopper.
415 But there were also flat stone metates and mullers for grinding. Pine nuts were
412 both pounded and ground.

WEAPONS

411 Bow (ba"lohot) and arrow (mecki'tsat) were the principal weapons. The wood
[824] for bows was that of a cedar-like tree from the California side. According to one informant, the arrows were painted with a green pigment obtained from a grass. The points were flint, the shaft made from a bush growing along streams.
[237] A poison (mue<"gau nu"ei) was taken from a rattlesnake killed for the purpose, the substance being mixed with pitch, then put on the top of the arrow point. Shot half an inch into the body, this poison quickly killed.
[237] The bowstring was of deer sinew. Jack illustrated the release as being with the finger on the right side of the arrow, the thumb on the other.

DWELLINGS

342 The huts recalled by Jack were conical structures with a smoke hole, the door being possibly three feet high and covered with an old rabbitskin blanket.

BASKETRY

285 Mr. E. W. Gifford learned from Lucy Farmer, the Washo wife of a Southern
[314] Maidu at Colfax, that only piñon-pine pitch was satisfactory for pitching water baskets; digger- and yellow-pine pitch will not do. She also said that Washo and "Paiute" water baskets differed, one being pointed, the other flat-bottomed.

Spotted George is the only man who ever made a basket.

DRESS AND ADORNMENT

302 Unlike other tribes, the Washo did not put red paint on their hair, but both
[291] sexes decorated the face for a dance (Bill). Women tied their hair in the back,
[283] but wore no headgear. The men, such as Dave's father-in-law, wore a netted cap made of string derived from some reed.

Men made moccasins for themselves as well as for their wives. When Bill
291 was growing to be a man he wore moccasins of a Sunday (*sic*), sometimes
[462] pretty beaded ones. A moccasin consisted of a sole and an upper, both of buck skin, but the former from the tough part round the deer's neck. However, th

2: Barrett E-5 (no date) 1917 NT20 Washo NT20

291 ent article of apparel was the rabbitskin blanket, which served also
[513] as bedding. It was common to both the Great Basin and California
171 areas. The general term for clothing is i'twa.
192

Both sexes formerly wore the hair long, and usually unconfined. Both wore buckskin moccasins, the uppers of which were sometimes colored with red mineral paint.

[291] Two mineral paints were employed; a white, called ti'pek, and a red, called sawa'sañ. These were used chiefly for face painting.

178 Practically all vestiges of these aboriginal customs are now
182 gone, and the Washo are attired in every way as are their white
291 neighbors.

MATERIAL CULTURE.

HOUSES.

342 The habitations, da'ñal, of the Washo are of two kinds: the permanent winter house of slabs, called ka'lis tañal, literally winter house; and the summer brush shelter. The former is illus-
[171] trated in plate II,[1] the latter in plate III, fig. 1.[2] The slab house resembles that of the Miwok to the west, and informants maintained that in ancient times it was built in exactly the same manner, being a simple cone. At the present time it is invariably built with an elliptical ground plan about eight by twelve feet in dimensions and with a ridge about four or five feet long. Its height is usually about eight feet. It is made by leaning slabs of cedar and other conifer barks so that they overlap so as to effectually keep out the rain and snow. No center pole or ridge pole is required, the slabs being so placed as to support themselves. In the middle of one side of the house is built a short covered way with an outer door. This vestibule, shown in plate II, fig. 1, in a dilapidated condition, is never more than six feet long and perhaps five feet high. This house differs very materially from the usual Paviotso house of the Pyramid Lake and Walker River regions, which is a hemispherical structure, thatched with tule. A conical house with tule thatch was formerly sometimes built by the Washo.

[1] [see cat. 116, p. 31 -- An.]
[2] [see cat. 116, p. 33 -- An.]

CARTWRIGHT: *Washo Puberty Ceremony*

881 252 covered with evergreen branches (evergreen with flat needles—fir, perhaps). Water was poured through the branches and the flour in order to flavour the flour before it was cooked in water. After the cooking a large clothes boiler, wash-tub, or bucket was filled approximately three-fifths full of cold water. The cooked mush was then dipped out with a china [415] cup and held a moment in order to shape the cakes, then put into the cold-water bath. The acorn bread cakes were left in the water and taken out only when they were to be eaten. They were not allowed to freeze in the winter time.

881 At sundown near the end of the fourth day a flagpole was put up in an open space and a small fire built near the pole. Teena and another girl, unknown to Mrs. Brengle, appeared in the opening. The girl with Teena was from another village, and, not knowing her, Mrs. Brengle was unable to tell whether or not she was a relative, but she was certain the girl was merely present to assist Teena and not having the puberty dance as was Teena. Teena was [291] wearing her first long dress. It was new and had been purchased from a store. The girls were [432] dressed alike.

881 Teena's parents had cut two tamarack poles about eight to ten feet high. These poles were crossed at the tops and tied together. Teena and her companion each held one of the poles 535 so the free ends were on the ground and the tied ends over their heads. One girl held her pole with the left hand and the other with the right. The girls stood shoulder-to-shoulder and danced for half an hour back and forth in a space about six feet long. The poles were held so that when they were moving one way, one pole was upright while the other leaned at an angle, and when they moved the other way, the other pole leaned. The dance, at this point, consisted merely of this back-and-forth side-step. Teena's mother stood behind Teena and [533] another woman behind her companion. Directly behind them stood two other blanket-wrapped women. During this half-hour dance the women chanted.

[152] The attitude of the group that had gathered for the dance near sundown was one of quiet and reverence. Mrs. Brengle believed that they were asking for a blessing on Teena, her future, her husband-to-be, and children-to-be.

At the end of the half-hour everyone became gay. A big circle was formed around the flagpole, with the people dancing shoulder-to-shoulder, to the accompaniment of hand drums, and always facing the pole. They danced with a counter-clockwise side-step. The girls, Teena and her co-dancer, entered the circle of dancers. The men during the evening came and went, dancing and drinking liquor. Some of the people danced all night, while others, Teena and her companion included, dropped out to sit or sleep. Mrs. Brengle joined in the dancing for a time. At midnight they stopped the dancing and went to Teena's home to eat the food prepared by the women for the occasion, for they had not eaten before the ceremony. After this the dancing continued for the rest of the night. Mrs. Brengle did not stay after midnight.

881 The following information concerning the rest of the dance was told to her by the girls of her class. Towards morning many of the participants lay down to nap, while others continued dancing. At sunrise Teena's parents took her into her private room in the house and [302] stripped her of all clothing except for brassière and breechcloth. Her father painted her body with red paint 'brought down from the mountains.' He then came out of the side of the house and threw her dress to the gathered girls of the village. Mrs. Brengle believed that it [431] was thought by the participants that the girl who caught the dress would be the next to have a dance. At this point the gifts were thrown into the gathered audience—everything from a

[text continues on p. 140--Analyst]

[P.395, A]

RITUAL ACTIVITIES

771 Few, if any, Washo activities do not contain an element which we can describe as religious, supernatural, or magical. This element is most commonly revealed by specifically ritualized behavior carried on while a regular course of action is being taken by a Washo. The following sections will deal with this ritualized behavior and the rationale for it offered by the Washo.

CONCEPTION AND CONTRACEPTION

842 Apparently the Washo have no specific ritual to encourage conception. They are extremely fond of children and desire as many as possible. No Washo has [847] ever heard of, or will admit having heard of, infanti- [848] cide among the Washo, although they have heard of the practice among other Indians. The birth of an illegitimate child, despite the attitude of whites, is greeted with as much joy as that of a legitimate child.

842 However, it is believed that conception can be pre- 789 vented by manipulation of the afterbirth. When the afterbirth is expelled it is wrapped in a piece of deer hide or cloth and buried. It is always placed right side up if a woman desires to continue bearing children. If she wishes not to have children it is buried upside down. If at a later time she wishes to become pregnant, she will turn the earth where the upside-down [178] afterbirth was buried. Informants say that not many people do this any more, mainly because younger women go to the hospital to have their babies, but that many people know how and some may still do it.

842 Certain Indians are reported to be able to prevent 754 the birth of children without the knowledge of the woman concerned. This requires the cooperation of a woman who has just had a child and who will give the magician the afterbirth. It is then buried or hidden upside down and the woman concerned will not become pregnant. The method of transferring the influence of the afterbirth from the real mother to the victim was not explained, and in fact the practice was revealed with a good deal of reluctance.

BIRTH
(2178-2293)

844 Informants report that the baby was not touched, either by the mother or her attendants, until the afterbirth was expelled. The birth and recuperation were [845] carried out in a pit filled with warm ashes. A slow [843] birth was blamed on the belief that the mother had slept too much or been lazy during her pregnancy.

The mother was not allowed to eat salt until the [263] baby's umbilicus dropped off, usually in two or three [856] days. The umbilicus was dried and hung on the right side of the cradleboard to insure that the baby would be right-handed.

846 The baby's hair was cut about thirty days after its birth. Until that time the mother was not permitted to [262] eat meat or to leave her bed of ashes. However, one [302] of my informants who had borne eight children claimed never to have spent more than two weeks in her lying- [178] in bed. She did insist that "in the old days" women adhered to the traditional thirty-day period.

[P. 375, B]

RITUAL ACTIVITIES

843 [845] A pregnant woman was not permitted to eat eggs with double yolks, or double fruit, lest she have twins. No special action was taken if twins were born, however.

846 527 826 During her confinement a woman was not supposed to rub the sweat from her face. She might dab the sweat off, but to rub it would cause her to be wrinkled in her old age. One informant assured me that this was the truth and pointed to her own relatively unwrinkled face as proof.

852 When a child loses a milk tooth, it is taken up and thrown into the brush. At that time an admonition is shouted to "some little animal with sharp teeth," that it should exchange the milk tooth for a good permanent one (2295a-2301)

PUBERTY: GIRLS
(2305-2352)

881 [178] Aside from the "big times" which will be described later, the girls' puberty dance was the most important ceremonial gathering among the Washo. This custom has survived with tenacity and it is still considered a matter of real concern if for some reason a girl does not have "her dance."

Although much of the activity at a girls' dance is clearly social throughout the occasion, there is a series of ritual actions which must be carried out. The following account is an idealized version of the "old way." Other accounts will describe variations which have developed in the past years.

881 114 [178] Certain statements which I make will appear to be at variance with Stewart's Culture Element Distribution Lists. However, I am inclined to think that the absence of traits in the memory of my own informants represents a pattern of change rather than inaccuracies on the part of earlier investigators. With minor exceptions, differences between statements made today and Stewart's lists take the form of traits marked present in the lists which are unknown to my own informants. Moreover, most of these differences are to be found in the [302] [784] [182] hair-combing and scratching complex and suggest that the taboos on hair combing were abandoned some time between the childhood of his informants, who were in their seventies in 1936, and that of my own informants, who are in their seventies today (1959).

302 784 178 881 [177] The parents of my informants must not have known or not enforced combing taboos, while the parents of Stewart's informants must have considered them proper and so instructed their children. We can speculate, on this basis, that the taboo on hair combing and scratching was abandoned by the Washo some time in the first half of the century. Whether this can be credited to the influence of the white man or to a continuing pattern of change is a matter for further investigation.

881 [115] The account of the entire puberty complex which follows was given to me by a seventy-five-year-old Washo woman who is generally consulted whenever a family plans to hold the girls' dance.

"When a girl is about ten she is told what is going to happen to her. When her first period comes [she is not specially confined] people tell her to be

881
[271] active and not to be lazy. She drinks only warm water. In the old days anything that she gathered anyone could come along and take. She couldn't eat
[262] meat or salt but Washo don't think eggs are the
[263] same as meat."

[124] (This last statement was in response to direct questions and does not reflect special Washo traits.
[262] In fact, all food appears to have been forbidden for four days.)

[574] The family of the girl immediately prepares as much food as possible to feed the guests. One informant remembers in his youth that a family of a girl
[202] eligible for a dance would light a large fire part way up on Job's Peak to announce the event.

The dance itself is carried out at night. Singing
[778] and hand-clapping accompany the dancing, which may go on all night. During the dance the girl carries a wand about six or seven feet long. The wand is made of a very light wood, often elderberry, and painted red with a native pigment.

In the past, groups camped about Dresslerville staged their dances at the base of a prominent hill
[178] nearby. During the night the girl was required to run to the top of the hill and light four fires; this practice has been discontinued for many years, however, apparently as a result of white accusations that the Indians started range fires and also to avoid attracting curious whites.

About dawn one of the girl's male relatives ran forward and snatched the stick from her. He then ran with it into the hills and hid it in an upright position in some out-of-the-way place.

[856] The elderberry wand is a device used to insure
[824] the girl's continued agility and lightness of foot. As long as the hidden stick remains unbroken the girl will remain straight and agile.

[824] After the stick was taken away, an older female relative took a small amount of ash on a whisk of sage, and dusted the nude girl on the head, arms,
[782] and legs. This ritual was accompanied by an informal prayer that the girl not suffer pains in her head, arms, or legs. She was told: "I am doing this early in the morning so that you will get up early in the
[431] morning and work hard." The whisk was then thrown into the crowd, along with a gift, which today is usu-
[178] ally a bit of money. Food or beads were apparently used in the past.

[515] After the dusting, a basketful of water was brought forward and the girl was bathed. The basket was then thrown into the crowd. This was considered a high
● [302] point of the celebration. After she was bathed, a few dabs of native pigment were placed on her chest and face.

The ceremony above was described as the "real way to do it . . . the way they did it in the old days."

881 The Carson Valley Record Courier reports a pu-
178 berty dance held in the summer of 1919 in which at least some of these activities were observed (although the reporter thought he was attending a betrothal dance). Some two-hundred Indians were in attendance. There were no fires, only lanterns and flashlights. The participants had taken up a collection and purchased water-
[574] melon, ice cream, cake, pie, bread, and meat for the feast. The food was served (to the surprise of the reporter) on a long table with plates. About midnight two girls appeared in the center of the dancing circle carrying long wands.

In 1926 Lowie witnessed a girls' dance near Minden

[P. 396, B]

881 178 and was obviously unimpressed. The crowd gathered slowly and gradually began to dance. He makes no mention of either the wand or the ash-dusting ritual, nor does he give us details of the feast. The bath was given from a tin can, and he does not report a basket's being thrown (Lowie 1939, pp. 305-308).

One suspects that dances held today are somewhat more elaborate than those of three or four decades [535] ago, possibly as a response to increasing awareness and pride in the fact of Indianness. Certainly every girl expects to have her dance, just as a debutante expects to have a coming-out party. When death in the family made it inadvisable to hold a dance on a girl's first menstrual period, everyone agreed that it was indeed a shame. The girl went through her four-day fast and a small party was held for her when her [841] second period occurred. One informant insisted that in the "old days" a dance was always held on the occasion of a girl's second period but that this had long since been abandoned (Cartwright, 1952, confirms).

881 178 285 The basket plays an important part in the ceremony and it would be considered improper if there were no basket to be thrown to the crowd. It is best if the basket is well made and can actually hold the ceremonial bath water. If such a basket cannot be obtained, and they are growing rarer as the older basket makers die, the bath is poured from a bucket, but a less fancy basket is still thrown to the crowd. The bath and dusting are now given to the girl while clad in her slip, [177] in deference to white notions of modesty which are [302] strictly observed by the Washo. The painting is carried out only if native pigment is available. The wand is left unpainted unless native pigments are available.

881 178 The ritual of seizing and hiding the wand is carried out perfunctorily. During a recent dance the girl's uncle took the wand but simply carried it to the grandmother's house, intending to take it to the mountains later. However, the stick remained with the grandmother, who was somewhat concerned about it. It was kept in an upright position, and she constantly reminded the man that he should take it. He regularly promised that he would, the next time he came to visit, but just as regularly forgot it. It may well be that as an adult and an important peyote chief, he was reluctant to carry out what he considered an old Indian superstition.

881 178 There is no indication now that the girls' puberty dance is dying out among the Washo. It may well be changing in form and developing into more of a party. As the number of persons who know white dances increases, these may replace Indian dances. There is [535] some suggestion of this in other ceremonial activities. And of course the fact that future generations of Washo girls will attend integrated Nevada public schools and [871] associate with white students with different aspirations for approaching adulthood may have important effects on the future of the girls' dance.

881 262 178 574 Pine-nut flour seems to have taken on an important symbolic role in latter-day dances. We see no mention of this food in 1919 or 1926. Today it might be considered proper to delay holding a dance if it was not possible to get enough pine-nut flour to feed the crowd.

PUBERTY: BOYS

(2379-2386, 369-374)

881 The approaching maturity of a boy cannot be measured in dramatic physiological terms, and puberty is considered to occur about when a boy's voice changes.

[P. 378, A]

764 The dispute between the widow and the sister mentioned
[578] earlier was an argument as to whether the deceased would be buried in one of these sites or in the cemetery at Stewart, Nevada.

A white man who has lived in the area for ninety years, reported that as a boy he often came across caches of belongings of dead Indians in the mountains. [178] Today, prized possessions are either crowded into the casket with the body or burned or secreted in some remote area of the Sierra.

Funeral ceremonies were apparently simple. The body was wrapped and carried into the hills to be interred. Prayers in the form of a short speech were [782] directed toward the dead. "We are burying you because you are dead. It's not because we are mad at you or don't like you. But you are dead. Please don't come back and bother us."

765 Widows traditionally cut their hair in mourning, a
[302] custom which is still practiced. Stewart reports that mourners painted their faces black. My informants
[178] denied this, but one elaborated: "I remember when I was a little girl old Indians who had lost someone would cry a lot and let the tears run down their faces
764 and not wash their faces until they were real dirty
[626] and black with fire smoke." Crying at a funeral was expected and in fact positively sanctioned. At a funeral conducted while I was present the sheriff arrested a drunken Washo who was wailing quite loudly. The Indians were all bitter about this because: "All of us cry at a funeral whether we are drunk or not. That's [627] the way the Washo do it." (This funeral was that of a murder victim and the sheriff was present because he feared there might be a reprisal attempt.)

A newspaper report of a funeral in Genoa, Nevada, in the late 1880's records that the Indians had borrowed a wagon from a white man to transport the corpse (that of a well-known Indian woman) to the burying ground. The wagon was followed by a large crowd of weeping mourners.

764 Modern funerals usually take place under the aus-
178 pices of a funeral director, and generally services are performed by a Christian minister from the Stewart Indian agency. After the white minister has left, it is [797] usual for an older Indian to approach the casket and repeat the old funeral prayers. The reason for waiting until the minister leaves is to avoid hurting his feelings. My informants said the prayers made the [768] older Indians feel more comfortable. It is usually not necessary to burn the deceased's home, but his be-
769 longings are disposed of. There is an increasing ten-
178 dency to tend graves and put flowers on them. The cemetery at Stewart appears to be well decorated with flowers. Two old Indian graves near Lake Tahoe are regularly visited and jars of flowers placed on them.[6]

650 When the husband of one of my informants died,

[648]

[6]The concern for these particular graves may be in part motivated by the fact that they are a focal point in a Washo land claim. Because of California law concerning cemeteries, the Indians contend that the tourist camp presently on the site is there illegally and that the land is theirs. Thus far the camp operator has been enjoined from removing or desecrating the graves, but the Indians' claim has not been considered.

[P. 381, A]

224 [539] I've heard that they cook it and eat it . . . not only here but up north. After they get the rifle they get to killing bears around here but hardly ever hear of dividing up the bear meat."

[825] This last remark appears to be significant as all informants emphasized that Indians shared food equally. Thus a statement made voluntarily that bear meat was not shared suggests different attitudes about bears.

Another informant adds the detail that when the bear left his lair, the companions of the man who entered the den would block the entrance so the bear could not return. The first man to place an arrow in the animal could claim it and get the hide. This informant also added at this point: "It's funny that the [302] fella who went inside was just an ordinary fella [emphasis mine]." He also insisted that after a bear was killed the hunting party painted their faces black. Other informants claimed not to know of this or said such painting was done when a mink was killed but they did not know why.

[539] One traditional story (Dangberg) sheds a bit more [848] light on the bear. In this tale a group of Washo were camped near a band of Paiute who challenged the Washo to fight. Instead of fighting, the Washo drove a bear from its den and killed it and thus defeated the Paiute.

[124] I had all but given up the pursuit of information on the bear, being convinced that my informants either honestly did not know any more (the bear having been relatively rare in this area for a good many years) or were unwilling to discuss something of an extremely sacred nature, when a chance remark suggested at least part of the explanation.

224 554 [764] A pioneer white resident who had lived in Alpine County, California, for ninety years casually mentioned that every Indian man who was buried during his boyhood was wrapped in a bearskin shroud. This, coupled with an earlier mention of "rough" men having bearskins, suggests that the killing of a bear represented [789] the ultimate in Washo bravery and the possession of the skin conferred extra powers on the owner. The rifle made such acquisitions much less hazardous and [764] in the late nineteenth century it had become common for Indians to own a bearskin cloak, which became their most prized possession and was buried with them.

796 825 171 114 Stewart's element lists show no evidence of any formalized bear cult among the Washo. However, Smith's notes, which Stewart used, report a bear shaman who impersonated a bear (2558). Certainly the bear was one of the spirits who could give power to a man destined to become a shaman. Bear shamanism [795] is reported only for the Fish Spring Valley Paiute by Steward and for the Tago and Wada Northern Paiute [756] by Stewart. These three groups constitute the only ones having formalized bear ceremonialism of any sort in the Basin. The bear dance and a note about impersonating bears (Steward 1941, pp. 266, 322) [177] suggest that formalized bear ceremonialism came into the Basin from the Rocky Mountains via the Ute and Bannock. However, Kroeber reports awe of the bear, special euphemisms for them, and ritualized secrecy about hunting them among the Miwok which seem more closely related to Washo behavior. Bear impersonators among the Battle Mountain Paiute were credited with 825 invulnerability in war, which is reminiscent of the use 771 of a bear-hide cloak by Washo "rough men." Although it is not possible to make any conclusive statement about the role of the bear in the supernatural life of

[P. 384, A]

MISCELLANEOUS RITUAL

784
● 302 Although modern informants do not remember taboos
[841] dealing with hair combing and scratching during mens-
[881] truation, they do recall being warned against combing
[582] their hair at night. "My father used to say that if we did it we'd marry out of the tribe. Mike (her husband) used to tell the same thing to our girls but they didn't listen and every one of them married out of the tribe."

825 The dried body of a bat, described as having sev-
789 eral different kinds of hair (Lowie 1939, p. 332) was a
[525] powerful gambling charm. Professional Indian gamblers, who traveled about the country participating in the hand game, often carried one. Bat power was considered extremely dangerous if one did not know how to use it. "My daughter found a bat in a field one day, but an old Indian said that if she didn't know how to treat it, it would eat up her children." Women especially were
[832] afraid of bat-talismans and of living bats. The Washo believe that a bat charm is also a powerful love medi-

[TEXT CONTINUES TOP OF P. 384, B]

INFLUENCE OF CHRISTIANITY

797 The Washo have been exposed to Christianity from two main sources. Missionary groups have maintained representatives from time to time at one or another of the Washo colonies. A church dominates the appallingly dreary landscape of Dresslerville. Weather and neglect have caused the building to deteriorate. Permanent missionizing efforts apparently have been abandoned. One church group carries on a summer Bible class for children and sewing classes for women.
[764] Funerals are generally conducted by a Christian minis-
[178] ter, but this appears to be a sop to white opinion rather than the result of any real desire on the part of the Washo to become Christians. At best they seem to have simply incorporated Christian services as another source of power. It is less than surprising that a people whose main religious emphasis seems to
[177] have been on curing or subsistence ritual should have found white doctors useful but white ministers a rather mysterious and superfluous bit of white culture.

[TEXT CONTINUES BOTTOM OF P. 384, B]

[P. 384, B]

MISCELLANEOUS RITUAL

825 789 [832] cine and that a woman once touched by such a charm is powerless in the hands of its owner. "You touch a woman with that thing and it hypnotizes her. She follow the guy and die if she don't go with him. I don't believe I ever heard of a Washo use one. We'd be too afraid. But them Paiutes and Shoshones use it."

● 302 796 [881] 825 789 778 763 825 Except for the painting of a girl during her puberty dance, painting of the face and body had little part in Washo ritualism, although its social significance may have been important (Lowie 1939, p. 304). However, certain other customs of dress and adornment appear to have had religious significance. Eagle feathers and magpie feathers, as well as a bearskin robe, conferred power. A similar notion may explain the use of the skin of the agile and wise long-tailed weasel as a binding for hair braids.

The hooting of an owl or singing of birds at night was considered as a warning of danger or an omen of death.

INFLUENCE OF CHRISTIANITY

797 668 182 The other main source of Christian ideas has been the peyote cult, which includes a roughly Christian version of God and Christ visualized as the father and the brother. The cross, pictures of Christ, and references to Jesus play a role in peyote ceremonialism. Other investigators (d'Azevedo and Merriam 1951; Stewart 1944) have noted a shift toward Indian tradition in the Washo peyote cult, with an attending reduction of Christian ideas. The attitude of one Washo woman sums the question up quite well: "I think them peyote people [she was not a peyotist but had encouraged her son to attend a meeting to cure a back injury] believe more what they doing than the white preacher." Her own religion is summed up in her actions. In addition to sending her son to peyote meetings, she had taken her granddaughter to the shaman and is a regular attendant at the church sewing school. She was also the person who waited until the minister left the church to repeat ancient funeral prayers.

[764] [782]

is more than a few miles from running water. The importance of bathing in Washo ritual life made access to water particularly important. Springs were considered choice wintering sites because the water never froze over.

Material Culture

The following outline gives the main items of Washo material production. Almost all of these items have separate terms in the Washo language. Most of the terminology not included may be found in the vocabularies by Merriam (1904 and 1904-1935) and Kroeber (1907). The author's field data are supplemented here primarily by the works of Dangberg (1919) and Stewart (1941).

A. Housing and related items.
1. Winter house of poles, branches, sod, etc. in a conical form (galis dangal. Plate V, A illustrates a galis dangal.
2. Windbreak of branches in a half-dome form (gadu), Plate V, B.
3. Shade of various forms (ta?a).
4. Hunting and fishing blinds (ma?angal).
5. Meat drying scaffold (biali).
6. Bed (tada), seat (itkolanga), and mat (maba) of woven sagebrush bark.
7. Fireplace (diyu itgums¢w¢) and torch (ulu ushi).
8. Log footbridge (mogahat).
9. Log ladder (bakmanga).
10. Fish dam (imbeshuk).

B. Clothing and ornaments.
1. Blankets or robes of whole skins or woven from strips of rabbit skin (dayoliti and umbidu). (Plate IV, C).
2. Deer or antelope skin clothing.
   a. belt (melliu)
   b. breechclout (gumyoyabuwe)
   c. poncho (damu)
   d. skirt (tsilug¢l)
   e. dress (mangumtash)
   f. apron (imboshude)
   g. moccasins (moko)
   h. headband (ih¢pbey¢gul)
3. Leggings (p¢kishu wigas), woman's napkin, and baby diaper of sagebrush bark.
4. Helmet of fiber cord (megodih¢p).
5. Round snowshoes (shumelli) with wood rim and bark or skin network.
6. Bracelet (m¢liuy¢k), necklace (uml¢suk), and ear pendant of bone, plant, or shell (madap) beads (makau).
7. Hafted and unhafted bone or stone drills.
8. Body paints of red (sawasan), yellow (waltsatsini), and white (dipek) in mineral pigments and charcoal for black (w¢lyauwi).
9. Feathers (tsisuapo), especially of magpie or eagle.
10. Scratching bone for tattoos.

1/ [see end plate V, following p. 74 -- Analyst]

Sagebrush bark was used for several things in addition to the sock and leggings. Rolled and sewed loose it served as a mattress. It was plaited into a mat and was also used as a diaper, baby pad, and women's napkin.

Snowshoes (shumelli) were made round with a slight tail of manzanita or other wood with buckskin, deer sinew, or bark for webbing. A piece of wood about 5 feet long was bent round when it was green, the ends tied and cut or burned, and was put between two flat rocks to dry. The final diameter of the loop was from 14 to 18 inches. Usually a buckskin strip three or four inches wide was twisted until it was about an inch wide and this was then plaited vertically and horizontally across the circle of wood forming an open network. The foot was lashed to the middle of the netting and a pole several feet long was used to aid in support while walking.

A willow basketry cradle (bikus) was made in triangular outline with a heavy willow across the top and along the edges and twined vertical rods. A horizontal reinforcing rod ran across the back, 12 inches from the top of a large cradle, where the hood and the carrying strap attached. The hood or sun shade (ma?yodop) was twined with pendants of shell or beads suspended from the front "to prevent the child from becoming cross-eyed." The ma?yodop carrys a design of parallel diagonal lines for a boy and a continuous zigzag or diamond chain design for girls. A temporary baby basket was also made for a newborn child with an oval back, woven sides at the head end, and no hood.

A sagebrush bark pad was put down and the infant, wrapped in a small rabbit skin robe, was placed over this and lashed to the cradle with buckskin. A buckskin strap was attached to the back of the cradle and passed over the forehead of the woman who carried it.

Cradles were made in a variety of sizes and a child was put in a larger cradle when it outgrew the one it was using at the time. A child may have as many as five cradles. One large cradle from the Genoa Museum measured 11" wide at the top, 3 1/2" at the bottom, and 32" long. It had 11 weft and 38 warp elements at the center. Plate V, D illustrates a basketry cradle.

Headwear consisted of a knotted hair net (megodih¢p) of twine worn only by the men, headbands (ih¢pbey¢gul) of deer skin or a fur piece, and feathers (tsisuapo). There was considerable individual variation in hair dressing and there was no one style for men or for women. The front and at times the sides were cut to form bangs. It was worn long, past the shoulders, possibly parted in the middle. It was also made into one or two braids, the braid held by sagebrush strands. If one braid, it fell behind and if two they usually fell in front over the shoulders. Another way was to tie the hair in a knot at the back of the head.

302 [412] [881] [765] [824]

The hair was cut (gumgaowi) with a stone knife (tagil) and washed in plain water. The hair was always cut as the girl's puberty and when in mourning. Facial hair was pulled out with the fingers. A hairbrush (itwega) was made from the stiff dark brown root of the soaproot that was gathered west of the crest of the Sierras. This same brush was used in the seed pounding processes and then called an itgumbeyut.

301 237

Feathers were worn for almost any special occasion, often with a headband (ih¢pbey¢gul). Women wore feathers on the back of their head usually, while men wore them anywhere in the hair or tied on to their elbows or knees. Any large feathers may be worn, but magpie and eagle were favored.

304 301 [756]

The ear lobe was often pierced by men and women with a wooden awl to receive an ear ornament which consisted of a bead or shell pendent on a string or a bone tube. More rarely, the nasal septum would be pierced by men, usually a shaman, to receive a bone pin.

301 [237]

Necklaces (uml¢suk), bracelets (m¢liuy¢k), and other jewelry were made from shell (madap), bone tubes, a red berry (d¢ell¢l¢gi d¢tki), animal claws, seeds, plant stems, rose buds (p¢sum¢li), and cedar knots. Shell beads (makau) or pendants were made from Olivella, Dentalium, Haliotis and local freshwater shellfish.

302 304 [531] [386]

The Washo used face and body paints as well as tattooing. Boys about nine and girls about fourteen or fifteen were often given decorative tattoos (mishu). The designs were the same for both sexes and consisted mainly of dots, lines, or circles. The pigment was a black soot (ts¢chit) mixed with grease. Roy James reported the use of acorn (malung) juice for tattooing. This was applied to the skin and scratched or pricked in with a sharp plant sticker from the buck brush plant (dau wati dama).

The process of pricking the ts¢chit into the skin was called balnasung. The operation would be repeated each day for two or three days. The tatooed spot would swell up a little, but not be particularly painful. Hank Pete's aunt put the letter "A" on his wrist so he would remember her.

302 [751] [179]

Face and body paints of red, yellow, black, and white were used by both men and women for social gatherings, a bad dream, in shamanistic practices, or to prevent the skin from darkening during the summer. None was put in the hair. Red was commonly put on women's faces as a rouge, but this may be a rather recent innovation.

302 386 [317]

The red ochre (sawasung) was gathered south of Dayton and south of Markleeville. It was found in a powder form, wetted, rolled into a stick,

and slightly roasted in hot sand. This would form a sort of rouge stick. It was also applied on previously greased skin. 302● 386

The yellow (waltsatsini) and black (wɬlyauwi) pigments were mixed with fat or grease. Black came from a mineral, powder, or soot. These colors stayed on only a short time, the black an hour or two and the yellow slightly longer.

The white pigment (dipɬk) was a chalk mixed with water that would stay about as long as the black. One place this was gathered was in the south central end of Carson Valley. [317]

One design for war was red all over and then 1/2 black and 1/2 white over that. This was thought to make the warrior partially invisible. When the tribe divided for games the west side (tanglelɬl tayadi) would paint their faces red, braid their hair, and would not wear a feather. The east side (paolelɬl tayadi) used white face paint and wore an eagle feather in their hair. [726] [789] [616] [526]

Houses

Ingalls (1913, 23) wrote "They are more filthy than beasts, and live in habitations which, summer and winter, are nothing more than circular inclosures, about five feet high, without roof, made of artemisia or sage-brush, or branches of cedar thrown around on the circumference of a circle, and which serve only to break the wind. As the temperature in winter must at times be as low as zero, it will be perceived they must suffer considerably. Anything like a covered lodge, or wick-e-up of any sort, to protect them from rain, cold or snow, Captain Simpson did not see among them." 342 [181] [132]

The root for house in Washo is angal. The winter house is galis dangal, the sweat house is tashmangal, and the brush blind and fishing house is ma?angal. The Washo also built a summer or temporary shelter (gadu) and a summer shade (ta?a). [192]

The galis dangal (Plate V,A) literally means "winter house", but it was used the year around or left in the summer and returned to in the winter. If it had been built by a family one winter and the next summer someone of the family died while at Lake Tahoe or elsewhere away from the galis dangal, the family would return sometime that year to the galis dangal to tear it down, leaving everything to rot. A less common alternative was to burn the dwelling. The deceased would be buried wherever he died. The practice was to tear the building down when a member of the family who had lived in it died, even if the death did not occur within the house. In recent years it became the [768] [754] [178]

dance gave a reason for its omission, such as her attendance at a government boarding-school. In general, the ceremony is scrupulously observed. The modern ceremony is a modified version of the old one. The girl no longer climbs a mountain; she climbs a small hill. An automobile is waiting for her when she returns; she wears her slip when she is being bathed instead of being naked as was formerly the custom; she abstains from meat for only two weeks instead of a month; the second dance is usually omitted. Yet the essentials of the ceremony are maintained; and this is in the face of the teasing to which the Indian girl is exposed from her white schoolmates, for the public puberty ceremony makes her a conspicuous social object at the time of her first menses.

Marriages were celebrated with a minimum of ceremony. The most desirable Washo marriage was one arranged by the parents of the bride and groom. Such a marriage was preceded by an exchange of presents. To refuse a present was to reject the prospective bride or groom. Following the exchange of gifts, the new couple began to live together without further ceremony (Curtis, 1926, p. 97; Lowie, 1939, p. 308). The exchange of presents was optional, and occasionally a boy and girl would live together without the benefit of parental arrangements (Barrett, 1917, p. 9; Lowie, 1939, p. 308). Perhaps arranged marriages were never very frequent or else the custom began to die out very early, for in my interviews I found only two arranged marriages out of a total of forty-eight. Today, most people marry in the "tribal" manner, that is, they just begin to live together. Even those few who have purchased marriage licenses usually neglect to go to a justice of peace to complete the ceremony officially.

Curtis (1926, p. 97) says that the dead were formerly cremated. Lowie (1939, p. 310) and Barrett (1917, p. 9) confirm this but add that, by the time they studied the Washo, burial had replaced cremation. Following cremation, the Washo collected the bones of the dead person and placed them in a creek. The clothes and personal property of the deceased person were burned or hidden and the house he used was abandoned. The old men and women cut their hair and mourned for three months (Lowie, 1939, p. 310).

Modern funerals retain many Indian practices. Chief among them are the customs intended to make sure that the ghost of the dead person does not return to trouble the living. Before the body is lowered into the grave, an old man steps forward and makes a speech instructing the ghost to stay away. All of the dead person's property that can be buried is interred with him. Personal property must be destroyed, for this is the "road" by which the ghost of the dead can return and trouble the living.

RELIGION AND CURING

The shaman was the principal religious figure. He possessed supernatural power (wegeléyu) which he received in dreams and which he learned to control during an apprenticeship of several years under an experienced shaman. A shaman could use his power either to cure sickness or to kill. Supernatural power could come from the deer, rattlesnake, "water-baby" (a small, white, manlike creature which lived in streams, springs, and lakes), bear, and eagle. The Washo call both the sources of power and the power itself wegeléyu.

846
852
302

A month after the birth the ceremony the Washo call in English the "baby feast" was held. In Washo the ceremony is called gumgáwi? or gumgá?au and means haircut. The mother bathed herself and the baby and both had their hair cut. Hank Pete says that another woman bathed the mother by washing her with sagebrush leaves dipped in water. The woman stroked the mother from her head down the front of her body to her toes and from the top of her head across her shoulders and down her arms. The hair cut from the baby's head was wrapped in buckskin and tied to the hood of his first cradle basket. Until the haircut the baby was kept in a winnowing basket, but afterwards he was kept on a series of cradle baskets. Next, a female relative of the mother took a winnowing basket (modal) and placed in it small handfuls of all kinds of food. A bow and arrow or an eagle feather or anything else could be placed on the basket with the food. The mother took a bit of each food, chewed it with sagebrush and spit it out. Then the contents of the basket were given away, chiefly to old people. After this ceremony the mother could again eat meat, grease and salt, and the husband and wife could have sexual intercourse.

846
178
852
[302]
(431)

According to our informants, the modern Washo observe a birth ceremony although many of the customs surrounding birth have been abandoned. The men especially seem to have given up their traditional practices; as a result, the ceremony when the umbilical cord falls off is no longer observed. The women still observe the food taboos, unless they have been forced to eat meat at the government hospital. If the food restrictions have been followed, the women undergo the ceremony of chewing food with sagebrush and spitting it out at the end of the period of restriction. Bathing, hair cutting and the distribution of presents have also been retained. The latter practice seems more important in the modern ceremony than it was in the aboriginal one. The modern baby feast follows the birth by two weeks rather than a month.

Girl's Puberty Dance

881

The girl's puberty dance (ʔeʔwé weʔ) was celebrated at her first menses. From the time a girl first menstruated, she did not eat for four days although she might take warm water or tea made from boiling sagebrush or sugar pine leaves in water. The fast made her live longer and kept her from getting hungry later in life; if she ate she would not grow properly and would die young (Lowie, 1939, 306). During the four days of her fast, said the Washo, the girl was "shaping her life." She should work hard so as not to be lazy in the future. The girl tried to stay awake at night, kept busy with household tasks, and gathered berries and nuts. Anyone could take what she had gathered. Stewart (1941, 410) says she used a scratching stick for a month

[461]

881
302

At sunrise the girl was brought before the crowd and stripped to her apron. She stood in a large basket. The girl's sponsor painted her with ashes using sagebrush for a brush. One streak was made on the face from the middle of the hairline vertically downward to the chin. Other streaks were from the shoulders down each arm and from the shoulders down the front of the body and down each leg. As the woman painted the girl, she talked to her and gave her good advice: "Be lively; don't be lazy; don't eat meat, fat, or salt during your menses; wash your face gently at this time or you'll have wrinkles." After the painting with ashes, the woman poured a basket of water over the girl and threw the empty basket into the crowd where the women scrambled for it because it was considered lucky. The basket upon which the girl had been standing was also thrown into the crowd. The girl was then taken inside and her face and shoulders were painted red; then she dressed. [868] [777]

881
Following the dancing, the men took the girl's pole high into the mountains and hid it. No harm should come to it, for the pole represented the girl. If someone found and broke it, the girl would be bent over for life. After the men had taken away the pole, the girl broke her fast. She was given a little pinenut and meat mixed with sagebrush which she chewed and then spit out. The girl was still forbidden meat, fish, grease and salt for the rest of the month, but she could now eat anything else. A feast for all the participants and spectators concluded the ceremony. When restrictions on meat, grease, fish and salt were finally lifted, the girl again went through the ceremony of chewing food and spitting it out, and she also had her hair cut and was given a bath. According to our informants, the entire ceremony was repeated on the occasion of the girl's second menses. [778] [262]

881
The girl's puberty dance is held today and shows no signs of disappearing. In the course of our field work, we collected brief life histories of a page or less from 38 females from 10 to 80 years of age. These showed that almost all the women for whom we have information had their puberty dance. Table 1 summarizes the occurrence of the girl's puberty dance by age among our 38 informants. Four of the five females who had no dance gave a reason for its omission. One girl had not yet reached puberty. One of the women in the 40-49 age group had no dance because her father had died just before her menses and the family felt too unhappy to give a dance. The other woman in the 40-49 age group said her mother was a Paiute and therefore was not interested in giving her a dance. However, the daughters of this woman were given dances with their father's elder sister acting as sponsor. The woman in the 70-79 age group had no dance because her mother was dead and she had been in boarding school at the time of her first menses. The woman in the 20-29 age group who had no dance gave no reason but remarked that she had observed the prohibitions against eating meat, fat and salt. Particularly indicative of the vitality of the puberty dance is the fact that all the girls in the 178

The

764
178
768
775
[783]
[824]
765
178
[302]
[551]

funeral speech, the destruction of property, and the abandonment of the house are all connected with a belief in ghosts who can cause sickness for their living relatives. Property is the "road" by which the ghost can return from the land of the dead. Its destruction prevents the return of the ghost (Freed and Freed, 1963). Houses are not destroyed for they are too valuable, but they are abandoned for a time and purified by smoking with sagebrush before reoccupancy. We did not observe any hair cutting for funerals. Holbrook says that the first thing people must do on returning to their homes from a funeral is to wash their faces. Thus it is doubtful if the year's prohibition on washing the face is still maintained, but we have no testimony on this point with regard to mourners. The name of the dead is permanently taboo, as it was formerly. The modern Washo funeral often takes place immediately after a Baptist service held by a white missionary in the Dresslerville church.

764
178
797
955

The Shaman's Curing Rite

The Shaman's curing rite is described in some detail in Freed and Freed (1963) and so only a summary will be given here. The shaman cured diseases by means of supernatural power. If the disease was caused by a ghost, [775] the shaman identified the ghost and the property it had traveled on. He then told the patient either to get rid of the property or to treat it properly. If the [753] disease was due to the intrusion of a foreign body into the victim either through [754] sorcery or because the victim had mistreated food such as pinenuts, the shaman sucked out the object causing the disease. The shaman used a variety of implements in his curing, some of which represented the sources of his power. [756] A tubular bone pipe, tobacco, and a cocoon rattle were used by all shamans. The eagle feather was frequently used, for the eagle was a potent source of power for many shamans.

The curing ceremony was held each night for four nights in the home of the patient before a crowd of spectators. The shaman prayed to his power, sang songs received from it, smoked and blew smoke on the patient, shook his rattle and walked about. He alternated these activities until about midnight on the first three nights of the ceremony and continued until dawn on the fourth night. On the morning after the fourth night everyone took a bath to conclude the ceremony. At some time during the ceremony the shaman had a vision [787] that told him whether or not the cure would be successful.

755
178

The modern curing rite is apparently similar in all its essentials to the aboriginal one. Minor changes have occurred. Cigarettes are used instead of a tubular stone pipe; the ceremony is sometimes shortened to two nights; and the shaman no longer goes into a trance, vomits out the disease object, paints the patient, or brushes away the disease as reported by Stewart (1941, 413-14).

object was to kick the ball from man to man down the line and through the goal. The first team to kick its ball through the goal won the game. Stewart (1941, 395-6) says the Washo did not have the ball race. 526 527

The foot races of both the men and women began with a challenge. One moiety challenged the other by individual members running to the center of the camp circle, depositing bets which were tied onto sticks, and retiring. People then dashed from the other moiety, which was camped on the other side of the camp circle, and called the bets in the same way. All of the betting was man to man. The identities of the runners were kept secret until the race began because shamans might have attempted some sorcery against a contestant. The race was to a halfway point and return and usually took several hours. Runners adorned themselves for the race: Indians of the East moiety painted white marks on their bodies and wore an eagle feather; those of the West moiety painted red marks (Freed, 1960, 361). The winner of the race was bathed by a female relative, and the basket was thrown into the crowd just as at the girl's puberty dance. Also, anyone from the losing side could come and take the clothes the winner had been wearing. 526 527 616 [754] [302]

Archery contests began with a challenge. The targets were two round sticks about 4 ft. high set at opposite ends of the course. Four men competed, two on a side. At each end of the course stood a member of each team. These two men shot three arrows apiece at the opposite goal. A hit scored four points; an arrow placed nearer the goal than any of the opponents' arrows counted one point. Eight or 10 points won the game. 526 527

The hand game was played by men and women. The game was played with four bones, two of which had black wrappings around them, and 10 tally sticks. The tally sticks were divided five to a side. Two men from one side hid a bone in each of their hands. A person from the other side who had the reputation of being a good gambler tried to guess the location of the bones marked with the black wrappings. The side hiding the bones scored a point if the man guessed incorrectly. Only the team in possession of the bones could score points. The game ended when one side had captured all of the tally sticks. The side with the bones sang, and the men hiding the bones sometimes played tricks such as putting both bones in the same hand to confuse and rattle the guesser. 524 527

A similar game was played by old men. They used four long sticks, two of which were wrapped as in the hand game. The sticks were hidden behind a winnowing basket, and eight tally sticks were used. The mechanics of guessing and scoring were the same as in the hand game. Stewart (1941) says the Washo did not have the hand game, but notes the presence of the game played with the winnowing basket. [887] [0147]

844 [842]

would come to the mother. Or if it were turned over, her wish, either for more children or for none, would be thwarted. The place where the placenta was buried was remembered so it might be turned at any time the woman may change her mind.

846

As the placenta was associated with the life of the mother, so the piece of the umbilical cord that fell from the child was associated with the life of the child. This piece of the cord was carefully preserved until a convenient opportunity arose for disposing of it according to custom. The cord of a girl[3] was finally placed in a hole bored in the root of a living sunflower (su·gil). Care was taken that the cord was straight so the child would not have a crooked back. The cord of a boy was placed in the cavity of a short length of the femur of a deer and hung perpendicular from a tree. Stewart's (1941) informants said that the cord was placed on the infant's cradle, and Clara Frank agrees with this. [824] [826]

While the mother was being delivered of her child, the father had to stay away. He could not sit in the doorway of the house, or the baby would not be born easily. As soon as the father heard of the child's birth he took a bath in a nearby stream. Stewart (1941) reported that the bath was given to him by another man, that he ran before the bath, and that the father was forbidden meat, fat and salt during the wife's confinement. Lowie (1939, 305) wrote that "The husband shared his wife's fast only for the first two or three days after the birth, being subsequently free to eat anything." Gambling was also forbidden the father during this period. [844] [525]

A present of a buckskin or other clothes was given by the father to another man after the birth of his child. At the end of the observances he gave away his old clothes, bathed, painted himself red, went hunting, and gave away his first kill. Throughout the confinement the father supplied the wood for the fire. [431]

844 178

In recent times, both baby and mother were bathed the first morning after the baby's birth. The mother cut a small tuft of her own and her baby's hair and gave a small present of dress goods, a handkerchief, or money to any of the women present. This helped to bring good luck. The month of meat taboo is still observed by the more conservative Washo. [431] [777] 846

The mother used to stay in bed for a long time. She was massaged with a salve (do·ła?) and had red ocher (sawásan) applied to her body. She was instructed not to get up too quickly, and she would exercise a little each day. She would have her hair trimmed on the day of the baby feast (nšwnan ?ɛ́mluhaya?).[4] [759] [302]

3. Wyethia mollis Gray, according to Juanita Schubert personal communication
4. Literally "she (or they) feed the baby," acc. to William H. Jacobsen, Jr., pers. communication

846
527 A feast terminated the period (one or two months) during which the
[431] mother was not permitted to eat meat. Gifts were given away and it was par-
[603] ticularly important for the grandparents to be present, the food being passed
[852] to them first. The mother at this feast ate meat again and a little ritual was performed for the baby.

854 The baby was often rubbed with soft sagebrush, which after use was
302 thrown eastward. If it was a girl her forehead and cheeks were painted with red ocher. If it was a boy his nose and chin were painted with a white pigment (dîbek).

352 The first cradle was used on the day of birth and a new cradle was
854 used after each bath during the mother's confinement. These temporary cradles are quite different from the permanent cradles in having an oval back, woven sides at the head end, and no hood in front or crossbars on the back.[5] The temporary cradles are not used today and are rarely seen.

The baby was placed in its first permanent basketry cradle at the end of the mother's confinement, and new larger cradles were used as the child grew. Up to five cradles may have been used before the child began to walk.
[757] The hood or sunshade (mi?yó·dop) of the cradle had pendants of shell or beads suspended from the front "to prevent the child from becoming cross-eyed."
[531] Hank Pete said that the baby's umbilical cord was tied to the front of the hood for this purpose. The hood still carries a design of parallel diagonal lines for a boy and a continuous zigzag or diamond chain design for a girl.

854 A sagebrush bark pad was placed in the cradle and the infant, wrapped in a small rabbitskin robe, was placed over this and lashed to the cradle with buckskin. A buckskin strap was attached to the back of the cradle and passed over the forehead of the woman who carried it.

843 If a miscarriage occurred the fetus was disposed of in the same manner as the placenta and umbilical cord and the same beliefs attended this act.
[754] One woman was careless enough to allow her mother-in-law, who was angry with her, to see the disposal of the fetus. It was believed that the mother-in-law had either destroyed it or turned it over and buried it in another place, because this woman never had another child and was in poor health after the miscarriage.

845 A stillborn baby was buried in warmed ground and the baby basket
847 was placed in the crotch of a tree, or merely thrown away. Abortion was effected by applying pressure to the abdomen. The men are said to have objected to this.

5. Susie Dick made one of these cradles for Grace Dangberg.

845

There is considerable variation with respect to beliefs about twins. Lowie (1939, 305) wrote that "People liked twins and sometimes laughed at one of them, saying 'That man does more work than others' (because he is double)." Susie Dick reported that Sadie had twins and one was buried alive. [847] Manta said that one of a pair of twins always died, and that when she buried one of her twins the other one had died in sympathy. Another informant said [777] that one of a pair of twins died at birth in Waco Valley, and that it was generally bad luck to have twins.

847

If the mother would not tell who the father of a newborn child was, the child may have been allowed to die. A few informants deny this, but some say that if the mother desired to keep the child she was always free to do so.

577
605
736

Lowie (1939, 305) wrote that "A barren woman sometimes adopted her cousin's child and kept it for good. If a woman died in childbirth, her mother took care of the infant."

842
[833]
[524]

Certain positions of sexual intercourse were considered better for producing boys and certain for girls. Also a game of string figures like "cat's cradle" was played by women to determine the sex of an offspring.

Girl's Puberty

881

When a young girl between 12 and 14 years of age first began to menstruate (gumisásum) she told her mother. This started a several week period of ritual observances that would officially see her through the change from a girl to a marriageable woman. This ritual prepared her for her life as a woman, generally, and for proper behavior during menstruation in particular.

841
881
574
302

Any menstruation involved certain proscriptions, just as did all excretion. One should bury body wastes of all kinds. One should not spit in the fire or burn finger nails. When the hair is cut off it should be thrown in a stream, or buried with a wrapping of sagebrush bark deep in the mud. But burning was prohibited. It would be a terrible thing to burn a baby's feces, for example.

841
881

Whenever menstruation occurs the woman is forbidden salt, meat, fish, or fat of any kind. The flow lasts longer for those who eat meat. She should not scratch herself. When her menstruation is over she should wash in cold water, but to drink or bathe in cold water during menstruation would cause sickness. Eating ice cream today by menstruating women is sometimes [753] explained as the cause of sicknesses.

881

Prior to the girl's first menstruation she is instructed on her proper behavior. She is taken to many ceremonies for other girls and she knows what she has to do. The rules and ritual observances are as follows:

[785] [272] [263] 1. She must fast for four days. She may drink only warm water with "sugar" from the sugar pine in it. Some say this sugar has a mild laxative effect. The actual period of extreme fasting is around three and one-half days.

[262] 2. She must fast from all meat, fish, fats and salt until four days after her next menstrual period starts. The meat taboo is reported to have gone on for two or even three months.

3. She must run daily for the next four days and she must work for others by carrying firewood or helping her mother.

4. She must sleep only briefly each night, get up early in the morning, and never lie down during the day.

5. During the four days of fast she must remain standing so that the blood will run down. She will have a staff for this purpose.

[778] [761] [752] [783] 6. If she lets the staff fall she will die soon. If the staff breaks she will break her leg or her back.

7. She is unclean and must therefore avoid hunters, fishers, men going to gather rabbits, and all of their equipment. She must also avoid gamblers and the sick.

[302] 8. She must not comb her own hair or scratch herself with her fingers for a month. If she does, her hair will soon turn grey.

9. At the end of the four days there will be a ceremony in which she will dance, be painted with red ocher, be bathed, have a ritual repast, and then a feast for breaking fast.

881 574 [178] 10. There will be four feasts in her honor -- the first on the fourth day after the beginning of her menstruation. The second feast is about 15 days later. The third is on the fourth day after the beginning of her second menstruation. The fourth feast is about 15 days later. Today, with the addition of breakfasts after the dancing connected with the first and third feasts, there are six feasts.

[302] 11. She will have her hair trimmed at the second and fourth feasts (third and sixth today).

For the first two days only the immediate family and relatives were concerned. It was up to them to provide the food for the feast and gifts for guests. A close relative could eat at the feasts, but would never take one of the gifts. The close relatives played the leading roles in the ceremony.

The girl's mother, older sister, or some other woman would comb her hair, assist the girl to stand up, and keep her from making mistakes. This assistant (desú·) was not necessarily the same woman for the whole four days.

Her father or uncle "talked" for her health, announced the customs of the ceremony, and told about all the fine food that had been brought for the feast. Her mother, grandmother, and some other old and respected woman bathed and prayed for her during the ceremony.

The staff (bá·du? ɛ́úhu?) that the girl carried was made from a strong straight piece of elderberry wood about 7 ft. long. The bark was peeled off and the staff was painted with red ocher in bands or all over. The staff was prepared by the girl's assistant on the first day of her menstruation. When the staff was completed the assistant would speak to it saying "My stick don't fall down. Help this girl." It was important that the staff never fall to the ground for it was symbolic of the girl -- straight, erect and strong.

During the woman's dance (?uwí·ya) a present of buckskin, feathers, or moccasins was tied to the staff. This present was taken off by one of the woman dancers. The staff also served as a scratching stick.

On the morning after the dance and the girl's bath, the staff was taken by the girl's father and hidden somewhere on a mountain side. The father placed or tied the staff upright next to a young living tree. It was preferably placed on the north side of a tree where the sun would not strike it and bend it. Some say that a brother or sister may take the staff to the mountain side and that the staff may be leaned against a rock, placed in a hole dug in the ground, or placed in a natural crevice in the rocks. After it had been hidden it was left untouched. It was believed to aid the girl through her life, giving her legs the strength and lightness to climb the mountains.

One of the girl's tasks was to gather wood for the fires of her ceremony. Her assistant, brothers, sisters, or friends were permitted to help her. Some of this wood was placed ready for a fire where the dance would be. The rest was placed in four piles up the side of a nearby hill to the top.

881
[574] eat and the variety was greater. In late winter perhaps pinenut soup was all
[262] that would be available.

[535] The dancing lasted until just before sunrise. Then, before the sun actually showed over the horizon, the washing ceremony (gumyášu, "washing one another") began. During the ceremony the girl continued to face the rising sun. The girl was naked, except perhaps for her short buckskin apron.

881 The woman who conducted the ceremony marked the girl with red ocher
302 on the face, arms, body and legs. As she painted she gave a short prayer ap-
782 propriate to each part of the body. When she marked the head she would say "Do not have headaches"; for the arms she said "Have strength"; for the body "Have no cramps"; and for the legs "Be light on your feet and walk long."
[183] To be "light on your feet" and to be able to walk far until one was very old was the finest attribute a woman could have.

881 After the painting and prayers, the woman who conducted the ceremony
[515] used a fine watertight basket to pour cold water over the whole body of the
[415] girl. As soon as the water had been poured out, the basket was handed to the girl, who threw it out over the heads of the viewers standing to the east of
[431] her. The basket was kept as a gift by the person who caught it.

[302] Some say that instead of red paint one could use some sagebrush dipped in ashes to mark the girl. Jane Atwater (1954) wrote that the basket was circled four times above the head of the girl. Lillian Eichler (see Lowie, 1939,
[824] 307) stated that "The ceremony closes at sunrise, when the girl is taken in-
[431] side her tepee and attired in bunches of sagebrush, in which money is concealed. She appears later before the assembled dancers outside and throws the money to them amid a wild scramble. A can of water is then dashed over her head, concluding the ceremony, after which she is ready to receive a proposal of marriage."

177
178
821
525
524
535 In aboriginal times after the washing ceremony was over the remaining people would gamble or play other games. In the 1920's or earlier, gambling and games were replaced by a purely social dance (sešiši, "to drag the feet repeatedly") that the Washo claim to be the Northern Paiute "round dance."

881 All of the prepared food left over from the feast was passed out to the
574 guests to take home with them. During the games and final food distribution the girl was given a ritual and then a real breakfast. Then about 15 to 20 days later a small feast was held for the girl and her close relatives. At the next
[431] onset of the girl's menstruation all of the elements mentioned so far for the puberty ceremony were repeated: the fasting, four fires, the dances (ʔuwí'ya, melehéhe? and (e?wé?we?), the feasting, the washing ceremony, the gift

Washo NT20 ●
Achomawi NS5

CULTURE ELEM. DISTRIB.: XIV—STEWART: NORTHERN PAIUTE

	Ts	Kl	Kl2	Kn	To	To	Pa	Wa	At	Sa	Tg	Wd	Kl	AE
DRESS AND ADORNMENT														
1322. Necklaces (tŏrakiapŏ)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1323. Shell beads (tsoai)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1324. Shell disk	+	+	+	–	+	–	+	–	–	–	–	–	–	+
1325. Olivella (tupo or bots)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1326. Dentalium (pahoka)	–	–	+	+	+	–	+	–	+	+	+	+	+	+
1326a. Haliotis (puidoa)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1327. Glass beads	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1327a. Horn pendants	–	–	–	–	–	–	–	–	–	–	–	–	–	–
1328. Animal claws	–	–	+	+	–	+	+	+	+	+	+	+	+	+
1329. Bear	–	–	+	+	–	+	+	+	+	+	+	–	–	+
1330. Wildcat	–	–	–	–	–	–	+	+	+	–	–	+	+	–
1331. Animal tooth	–	–	+	+	–	–	–	–	+	–	–	–	–	+
1332. Deerlegs (tahawone or tomitsŏ)	+	–	+	+	–	+	–	+	–	+	–	–	–	–
1333. Charred pine seeds	–	–	–	–	–	+	–	–	–	–	–	–	–	+
1334. Bone tubes	+	+	+	+	–	–	–	+	+	+	–	+	+	+
1335. Of bird bone	+	+	+	+	–	–	–	–	+	+	–	–	+	+
1336. Of mammal bone	+	+	+	+	–	–	–	+	+	+	–	–	+	+
1336a. Cane tubes	·	·	·	·	·	·	·	·	+	+	+	–	–	–
1336b. Carved horn pendant, fish shaped	–	–	–	–	–	–	–	–	–	–	–	–	–	–
1337. Belts	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1338. Belts of: buckskin	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1338a. Tule	–	–	–	+	–	–	–	–	+	–	–	–	–	+
1339. Animal fur	–	+	–	–	+	–	–	–	+	–	–	–	–	+
1339a. Mouse	–	–	–	–	–	–	+	–	–	–	–	–	–	+
1340. Beads	–	–	–	–	–	–	–	–	–	–	–	–	–	+
1341. Hoofs	–	–	–	+	–	–	–	–	–	–	–	–	–	+
1342. Bones	–	–	–	–	–	–	–	–	–	–	–	–	–	+
1342a. Quills	·	·	·	·	·	·	·	·	·	·	·	·	·	+
Paint														
1343. Dry pigment applied	–	+	–	–	–	–	+	+	+	+	+	+	+	+
1344. Applied over greased skin	–	+	–	–	–	–	+	+	+	+	+	+	+	+
1345. Applied over saliva on skin	–	–	–	–	–	–	–	–	–	–	–	–	–	+
1346. Pigment mixed with: marrow	+	–	+	+	+	+	+	–	+	+	+	+	+	+
1347. Water	+	+	–	–	–	–	–	–	–	–	+	+	–	–
1348. Pigment applied to: face	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1349. As rouge	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1350. Body	+	+	+	+	–	–	+	+	+	+	+	+	–	+
1351. Hair	+	+	–	–	–	–	+	+	+	+	+	+	+	+
1352. Pigment applied with: fingers	+	+	+	+	+	+	+	–	+	+	+	+	+	+
1353. Stick	–	–	–	+	+	+	+	+	+	+	+	+	+	+
1355. Pigment applied after bad dream	–	+	–	+	–	+	+	+	+	+	+	+	+	+
1356. Pigment applied to prevent skin darkening in summer	+	+	–	–	–	–	–	+	+	+	+	+	+	+
1357. Pigment: black mineral	+	–	–	–	–	–	–	+	–	–	–	–	+	+
1358. Charcoal	+	–	+	+	+	–	+	+	+	+	+	–	+	+
1359. Soot (atuctaigan)	+	+	+	+	+	+	+	+	+	+	+	–	–	–
1360. White mineral (ivi)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1361. Red mineral (pa'wima)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1362. Blue mineral	+	–	–	–	–	–	–	–	+	+	–	–	–	+
1363. Yellow mineral (oarŏpi)	+	–	+	+	+	+	+	–	+	+	+	+	+	+
1363a. Yellow vegetable (ohu)	·	+	+	–	–	+	+	–	+	+	+	+	+	+
1364. Green mineral (puitŏtaigan)	·	+	+	–	–	–	–	–	+	–	–	–	–	–
1365. Specularite (yadupi) (galena?)	–	+	+	+	+	+	+	+	+	+	–	–	+	+

NWA 301 237

NAW 291

NA [B21]

NWA 202 ● 286

NWA [785]

[p. 391]

ANTHROPOLOGICAL RECORDS

NWA 302

NWA [515]

NWA [335] NWA 281 291

	Hair Dressing	Ts	Kl	K2	Kk	To	To	Pa	Wa	At	Sa	Tg	Wd	Kl	Al
1366.	Hairbrush: porcupine tail	+	+	+	–	+	+	–	–	+	+	+	+	+	+
1367.	Grass bundle	+	–	–	–	–	–	–	–	–	–	–	–	–	–
1368.	Rye-grass-root bundle (mal'awa)	–	+	+	+	+	+	+	+	+	+	+	+	+	–
1369.	Rabbit-brush bundle	–	–	–	–	–	–	–	–	–	–	+	+	–	–
1370.	Man's hair: length to neck	+	+	+	–	–	–	+	–	–	–	–	–	–	–
1371.	Length past shoulders	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1372.	Hangs loose	+	+	+	+	–	–	–	–	–	–	+	–	–	–
1373.	Coiled on head	–	–	–	–	–	–	–	–	–	–	+	–	–	+
1374.	Tied up on head	+	+	–	–	–	–	–	–	–	–	+	–	–	+
1375.	Bangs	+	–	+	–	–	–	–	–	–	–	–	–	–	–
1376.	Front lock sticks up	+	+	–	–	–	–	–	–	–	–	–	–	–	–
1377.	Middle hair part	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1378.	Braid over each shoulder	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1379.	Braid is fur wrapped	+	+	+	+	+	+	+	–	+	+	+	+	+	+
	1379a. Sea-otter (pasuga) fur used	·	+	+	+	+	+	+	–	+	+	+	+	+	+
1381.	Woman's hair: length past shoulder	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1382.	Hangs loose	+	+	+	+	+	+	+	–	–	–	+	+	+	+
1383.	Tucked under basket hat	+	–	–	–	+	+	+	–	+	–	–	–	–	+
1384.	Tied back of neck	+	–	+	–	–	–	–	–	–	–	–	–	–	–
1385.	Middle hair part	+	+	–	+	+	+	+	+	+	+	–	+	+	+
1386.	Braid over each shoulder	+	+	–	+	+	+	+	–	+	+	+	+	+	+
1387.	1 braid (behind)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1388.	Bangs	–	+	+	–	+	+	+	+	–	–	–	–	–	–
1389.	Tied on top of head	+	–	–	–	–	–	–	–	–	–	–	–	–	–
1390.	Hair adornment and ointment: white clay	–	+	–	–	–	–	+	–	–	–	+	–	–	+
	1390a. Bone tubes	–	+	+	+	+	–	+	–	+	–	–	–	–	–
1391.	Red paint	+	+	–	–	–	–	+	–	+	+	+	–	+	–
1392.	Red paint in part	+	+	–	–	–	–	+	–	+	+	+	–	+	–
1393.	Marrow	–	+	+	–	+	+	·	–	+	+	+	–	+	+
1394.	Mud against lice	–	+	+	–	–	–	–	+	–	–	+	–	+	–
1395.	Braids fur wrapped	+	–	+	+	+	+	+	–	+	+	+	+	+	+
1396.	Washing: with plain water	+	–	+	+	+	+	+	+	+	+	+	+	+	+
	1397. With white clay	–	–	–	–	–	–	–	–	–	–	–	–	–	–
1398.	Cutting head hair: with stone	+	+	·	–	+	+	+	+	+	+	+	+	+	+
1400.	Depilation: of beard	+	–	+	+	–	–	+	+	+	+	+	+	+	+
	1401. Of eyebrows	–	–	–	–	–	–	–	–	–	–	–	–	–	–
	1402. Of pubic hair	+	–	–	–	–	–	+	–	–	–	–	–	–	–
	1403. With stone flake	–	–	+	–	–	–	–	–	–	–	–	–	–	+
	1404. With fingernails	+	–	–	+	+	–	–	–	+	–	+	+	+	+
1405a.	Bone cup or tube for hair oil	·	–	–	+	–	+	–	–	+	+	+	+	+	–
1405b.	Pericardium for grease	·	+	+	–	–	+	–	–	–	–	–	–	–	+
	Headgear														
1406.	Woman's basketry hat	+	+	–	–	+	·	+	–	+	–	–	–	–	+
1408a.	Men's bark hat	–	–	–	–	–	–	–	–	–	–	–	–	–	–
1409.	Men's fur cap	+	–	–	+	–	+	+	–	+	+	+	+	+	+
	1410. Tanned buckskin	+	+	–	–	–	–	+	–	+	+	+	+	+	+
	1411. Fawnskin	–	+	–	–	–	–	–	–	+	+	+	+	+	+
	1412. Antelopeskin	–	+	–	–	–	–	–	–	+	+	+	+	+	+
	1413. Mt. sheep lambskin	–	–	–	–	–	–	–	–	–	+	+	+	+	+
	1415. Muskratskin	–	–	–	+	–	+	+	–	–	+	+	+	+	+
	1416. Beaverskin	–	+	–	+	–	+	+	–	+	+	+	+	+	+
	1416a. Badgerskin	–	+	–	–	–	–	+	–	+	+	+	+	+	+
	1417. Wildcatskin	–	+	–	–	–	–	+	–	+	+	+	+	+	+
	1418. Coyoteskin	–	+	–	–	–	–	–	–	+	+	+	–	+	+
	1420. With quail tufts	–	+	–	+	–	–	–	–	–	+	–	–	–	+
	1421. With other feathers	+	+	–	+	–	–	–	–	+	+	+	+	+	+
	1422. With horns	–	+	–	–	–	–	–	–	–	–	–	–	–	–
1423.	Hair net	+	–	–	–	+	–	+	–	–	–	–	·	–	+

[p. 392]

ANTHROPOLOGICAL RECORDS

NWA 844

		Ts	K1	K2	Kn	To	Yo	Pa	Wa	At	Sa	Ty	Wd	Ki	AS
	2184. Hot stones for warming ground	-	-	·	-	-	-	-	·	+	-	-	-	-	+
	2185. Pit warmed	-	-	·	-	-	-	-	-	-	-	+	-	-	+
	2186. Husband gets firewood	-	+	·	+	+	+	+	+	-	+	+	+	+	+
2187.	Delivery: mother kneels	-	-	·	-	-	-	-	-	-	+	+	+	·	-
	2188. Mother lies flat	-	-	·	+	·	+	+	+	-	-	-	-	+	-
	2190. Mother is lifted, held on knees	+	+	·	+	+	+	-	-	+	-	·	+	+	+
	2191. Strap tied around waist	-	-	·	-	-	-	-	·	+	+	+	+	-	-
	2192a. Mother is squeezed	+	+	·	+	+	+	-	-	+	+	+	+	+	+
	2193. Mother drinks hot water	+	+	·	+	+	+	+	+	+	+	+	+	+	+
2194.	Midwife usually is: husband	-	-	·	-	-	-	+	-	-	-	-	-	-	-
	2195. Person with special power	-	-	·	+	+	-	-	-	-	-	-	-	-	-
	2196. Any woman	+	+	·	+	+	+	+	+	+	+	+	+	+	+
	2197. Any female relative	+	+	·	+	+	+	+	+	+	+	+	+	+	+
	2198. Strong man, if extra-difficult delivery	+	+	·	+	+	+	-	-	+	+	+	+	-	+
	2199. Grandmother	+	+	·	+	+	+	+	+	+	+	+	+	+	+
2199a.	Husband bathes if extra-hard delivery	+	+	·	-	-	-	-	·	-	-	-	-	-	-
	2199b. Gives away clothes	+	+	·	-	-	-	-	-	-	-	-	-	-	-
2200.	Midwife in difficult case is: person with special power	-	-	·	·	-	-	+	-	+	-	+	-	-	+
	2202. Man to squeeze or shake	+	+	·	-	-	+	-	-	+	+	·	-	·	+
2203.	Afterbirth (noa'pö): buried	+	+	·	+	+	+	+	+	+	+	-	+	-	+
	2204. Wrapped in bark	+	+	·	+	-	-	+	+	+	-	-	+	·	+
	2205. Thrown in brush	-	-	·	-	-	-	-	-	-	-	·	+	-	-
2207.	Mother bathed after birth for 5 days	-	·	·	+	-	-	+	-	-	-	+	-	+	+
2208.	Treatment of mother	+	+	·	+	+	+	+	+	+	+	+	+	+	+
	2209. Has nurse or attendant	+	+	·	+	+	-	+	+	+	+	+	+	+	+
	2210. Drinks warm water	+	+	·	+	+	+	+	+	+	+	+	+	+	+
	2211. Meat and grease taboo	+	+	·	+	+	+	+	+	+	+	+	+	+	+
	2212. Salt taboo	+	+	·	-	-	+	+	+	-	-	-	-	-	-
	2213. Work taboo	+	+	·	+	+	+	+	+	+	+	+	+	+	+
NWA	2214. Uses scratching stick	-	-	·	-	-	-	-	+	+	-	+	+	+	+
2215.	Mother, at end of confinement: bathes	+	+	·	·	+	+	+	+	+	+	+	+	+	+
	2216. Paints self	+	+	·	+	+	+	+	+	+	+	+	+	+	+
[202]	2217. Gives away old clothes	-	-	·	-	-	-	-	·	+	+	-	-	-	-
	2219. Throws away old clothes	+	+	·	·	+	-	+	-	-	-	+	-	-	-
2221.	Treatment of infant: bathed when born	+	+	·	-	-	+	+	+	+	-	+	+	+	+
	2222. Steamed when born	-	-	·	-	-	-	-	-	-	-	-	-	-	+
	2224. Bathed every morning	-	-	·	-	-	-	+	-	-	-	-	-	-	-
	2224a. Bathed about every 5 days	+	+	·	-	+	-	+	·	+	+	+	+	+	-
NWA 2225.	Umbilical cord: cut with stone knife	-	-	·	+	+	+	+	-	+	+	+	+	+	+
	2226. Cut with sharp cane	+	-	·	-	·	-	-	·	-	-	-	-	-	-
	2227. Tied with string	+	+	·	+	+	+	+	+	+	+	+	+	-	+
	2228. Tied with (antelope) sinew	-	+	·	·	-	-	+	-	+	+	+	+	+	+
[846] 2229.	Umbilical cord: removed when drops off	+	+	·	·	+	+	+	+	+	+	+	+	+	+
	2229a. Placed in sack with yadupi	+	+	·	·	+	-	-	·	+	-	-	-	-	-
	2230. Placed on cradle	+	+	·	·	+	+	-	-	+	+	+	+	+	+
	2231. Placed in rat hole, if boy	-	+	·	·	+	+	+	-	+	-	+	+	-	-
	2232. Placed in antelope wallow	-	-	·	-	-	-	-	-	-	-	-	-	+	-
NWA	2232a. Placed under a bunch of grass, if girl	·	·	·	·	·	+	-	-	+	-	-	-	-	-
	2233. Placed in red-ant nest	+	+	·	+	-	-	-	-	+	-	+	+	-	-
844	2238. Buried shady side of sage	-	-	·	-	-	-	-	-	+	-	-	-	-	-
846 2239.	Cradle: 1st cradle on day of birth	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	2239a. New cradle after each bath during confinement	·	+	·	+	+	-	+	+	+	+	+	+	+	-
	2240. 1st permanent cradle at end of confinement	-	+	·	+	+	+	+	+	+	+	+	+	+	+
	2241. 2d when 1st outgrown	+	+	·	+	+	+	+	+	+	+	+	+	+	+
	2242. 3d when 2d outgrown	+	+	·	+	+	+	+	+	+	+	+	+	+	+
	2242a. 4th and 5th	+	+	·	+	+	+	+	+	+	+	+	+	+	+
2243.	Cradle made by: maternal grandmother	+	+	·	+	+	+	+	+	+	+	+	+	+	+
	2244. Paternal grandmother	+	+	·	+	+	+	+	+	+	+	+	+	+	+
	2245. Any woman	+	+	·	+	+	+	+	+	+	+	+	+	+	+

[p. 805]

NWA 855

ANTHROPOLOGICAL RECORDS

	To	Kl	K2	Ku	To	Te	Pa	Ma	At	Sa	Tg	Wd	Ki	Af
Loss of Milk Teeth														
2296a. Milk teeth thrown any direction	-	-	-	-	-	-	-	-	-	-	-	+	+	+
2296. Thrown toward west	+	+	+	+	-	-	+	+	-	-	-	-	-	-
2296a. Toward north	-	-	-	-	+	+	-	-	+	+	+	-	-	-
2297. Thrown over shoulder	-	-	-	-	-	-	-	-	-	-	-	-	-	+
2300. Thrown under green bush	-	-	-	+	-	-	-	-	-	-	-	-	+	-
2300a. Child jumps over bush	-	-	-	+	-	-	-	-	-	-	-	-	+	-
2301. Teeth buried under green bush	+	-	-	-	-	-	-	-	-	-	-	-	-	-
GIRL'S PUBERTY														
*2304. First Menstruation (muhadancmani)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2305. Observance for each girl alone	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2306. Confinement	-	-	-	+	-	+	+	+	+	+	+	+	-	+
2307. 5 days	-	-	-	+	-	+	+	+	-	-	-	-	-	+
2307a. 30 days ("month")	-	-	-	-	-	-	-	-	+	+	+	+	-	-
2308. In family house	-	-	-	-	+	+	+	+	-	-	-	-	-	-
2309. In special house	-	-	-	+	-	-	-	-	+	+	+	+	-	+
2310. Behind home	-	-	-	-	-	-	-	-	+	+	+	+	-	+
2313. Girl attended	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2314. By mother	+	+	+	+	-	+	+	+	+	+	+	+	+	+
2315. By any female relative	+	+	-	+	-	-	-	-	-	+	+	+	+	+
2316. By any woman	+	+	-	+	-	-	-	-	-	+	+	+	+	+
2317. Attendant combs girl's hair	+	+	+	-	-	-	+	+	-	+	+	+	+	+
2318. Girl instructed about conduct	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2319. Girl forbidden meat or grease 5 days	+	+	+	+	+	+	+	-	-	-	-	-	-	+
2319a. "Month" or "4 weeks"	-	-	-	-	-	-	-	+	+	+	+	+	+	-
2320. Fish forbidden	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2321. Salt forbidden	+	+	+	-	-	+	+	+	-	-	-	-	-	-
2322. Cold water forbidden	-	-	+	-	-	-	-	-	-	-	-	-	-	-
2323. Talking forbidden	-	+	-	-	-	-	-	-	-	+	-	-	-	-
2324. Laughing forbidden	-	+	-	-	-	-	-	-	-	+	-	-	-	-
2325. Being visited forbidden	-	-	-	+	-	-	-	-	-	+	-	-	-	-
2327. Scratching self with fingers forbidden	+	-	-	+	-	-	-	+	+	-	-	-	+	+
2326. Combing hair forbidden	+	-	-	+	-	-	-	+	-	-	-	-	+	+
2329. Girl must arise early	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2330. Run daily	-	-	-	+	-	+	-	+	+	+	+	+	+	+
2330a. Run once in special ceremony	-	+	-	-	-	-	-	+	+	-	-	-	-	-
2331. Carry firewood	+	+	+	+	+	+	+	-	+	+	+	+	+	+
2332. Work hard	+	+	-	+	+	+	+	-	+	+	+	+	+	+
2334. Wear basket hat outside	-	-	-	-	-	-	-	-	-	-	-	-	-	+
2335. Use scratching stick, 5 days	+	-	-	+	-	-	-	-	-	-	-	-	-	+
2335a. "Month"	-	-	-	-	-	-	-	+	+	-	+	+	+	-
2336. Use drinking tube	-	-	-	-	-	-	-	-	-	-	-	-	+	-
2336a. Use special cup	-	-	-	+	+	+	+	+	+	+	+	+	+	+
2337. Avoid hunters	+	+	-	+	+	-	+	+	+	+	+	+	+	+
2337a. Avoid gamblers	+	-	-	+	+	-	+	+	+	+	+	+	+	+
2338. Avoid sick	+	+	-	+	+	+	+	+	+	+	+	+	+	+
2339. Avoid all people	+	-	-	+	-	-	-	-	-	-	-	-	-	-
2340. Bathe daily	-	-	-	+	-	-	-	-	-	-	-	-	-	-
2340a. Every 5 days	-	-	-	-	-	-	-	-	+	+	+	+	+	-
*2342. At end of confinement girl bathes	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2343. Hair cut	-	-	-	-	-	-	-	+	-	-	-	-	-	-
2344. Girl painted red	+	+	+	-	+	+	-	+	+	+	+	+	-	+
2345. Clothes destroyed	-	-	-	-	-	+	-	+	-	-	-	-	+	-
2346. Clothes kept for future menses	-	-	-	-	-	-	-	-	+	+	+	+	-	-
2347. New clothes	-	-	-	-	-	-	-	+	-	+	+	+	-	-
2348. Delousing by mother	+	+	-	+	-	+	+	+	-	-	-	+	-	+
2349. Delousing by attendant	-	-	-	-	-	+	-	+	-	-	-	+	-	+
2350. Girl wears sage leggings	-	-	+	-	-	+	-	-	-	+	+	+	-	-

NWA 881 784

NWA 881 [302]

[p. 410]

NR13 Northern Paiute NR13
Washo NT20
Achomawi NS5

DRESS AND ADORNMENT

Necklaces

W [301]
N 301 [139 172]

1324. Wa: + (Smith, notes).
1325, 1326. Lovelock Cave: + (Loud, 105).
1326. K2: DM got his dentalia at Susanville about 30 years ago; 25 shells cost seven dollars.
1327a. Lovelock Cave: + (Loud, 42).
1332. Ki: + (Kelly, 117).
1333. Tō: Bought from California. AE: Only women used pine-seed beads. Were used as beads on dress. Obtained from California Indians W of Achomawi.
1334. Paviotso: "Some who paid much attention to appearance had a bone cylinder in the nasal septum" (Curtis, 69). Wd: Fish vertebrae strung to wear were the only bone beads.
1335. Wa: + (Smith, notes).
1336b. Lovelock Cave: + (Loud, 42, also, pl. 12,c and University neg. 15-5931).

A [301]
W [301]
N [172]

Belts

N 292 177

1337. Tg: Belts were made of wihavi (dogbane).
1340. Beaded belts made only since white contact.
1348. Paviotso: Men and women painted face daily with red or white material (Curtis, 69).
1361. Lovelock Cave: + (Loud, 109). Ki: "Red paint is yellow rock which is burned and ground."
1362. AE: Blue paint in hole near Tittle Hill, SE of Alturas.
1363. Lovelock Cave: + (Loud, 109).
1364. At: One Paiute word designates green and blue.
1365. Kū, To: Yadupi was obtained in abundance from a site in White Cloud Canyon, SE of Lovelock. The property now belongs to Mr. John T. Reid, mining engineer, who called the shiny powder "hematite." Mr. Otto F. Heizer, another mining engineer of Lovelock, identified the material as Fe_3O_4, "speculorite." I suspect it is the same as that listed by Steward as "galena," which it resembles. It was used to ward off evil spirits, especially bad dreams. Ki: Yadupi got from Nixon Indians. AE: Yadupi was obtained from the Paiute even in early days before white people.

N 302 296 [77]
A [135]
N [322]
N [135]
N [776]
A [439]

Hair Dressing

W [302]
N 302

1375. Wa: + (Smith, notes).
1378. Paviotso: "Men arranged the hair in 2 braids, with the ends wrapped with strips of otter fur" (Curtis, 61).
1382. Ki: – (Kelly, 115, but she cites De Angulo's statement that the hair was worn loose).
1386. Tg: Tagō women learned braiding of hair from Araitsi of Warm Springs, Oregon. Before that they just let hair hang loose. Borrowed braiding style before white people arrived.
1387. Wa: – (Smith, notes).
1390a. Lovelock Cave: + (Loud, 38).
1396. Tō: Pitch in the hair or on the hands

W [302]
N [172]